

4473. a.23  
17  
CHRIST MANIFESTED,

AND

SATAN FRUSTRATED.

---

A SERMON,

PREACHED AT

The Meeting-House, in College-Lane,

NORTHAMPTON,

DECEMBER 25, 1781. R

By JOHN RYLAND, junior.

---

NORTHAMPTON:

Printed by THOMAS DICEY and Co.

And Sold by C. DILLY, J. BUCKLAND, and G. KEITH,  
in London. 1782.

(Price SIX-PENCE.)

CHRISTIANITY

SATAN FRUSTRATED

A SERMON



NORTHAMPTON

By JOHN R. LAMB, Minister

NORTHAMPTON  
Printed by J. W. B. DICKINSON & CO.  
And sold by J. W. B. DICKINSON & CO. in London.  
(Price Sixpence)

For  
T

my  
tru  
" "  
day  
wo  
ver  
pe  
as  
of  
be  
fel  
ne  
(b)

fe  
ca  
wi  
m  
bi  
ob  
ob  
in  
m

x

x



---

# CHRIST MANIFESTED, AND SATAN FRUSTRATED.

1 John iii. 8.

FOR THIS PURPOSE THE SON OF GOD WAS MANIFESTED,  
THAT HE MIGHT DESTROY THE WORKS OF THE DEVIL.

**T**HE manifestation of God the Son in human flesh is justly styled by the apostle, the "great mystery of godliness." But, tho' eminently mysterious in itself, the revelation of this important truth is peculiarly express. Paul declares it to be "without controversy." Not but that there were in his day, and the holy spirit of prophecy well knew there would be in ours, too many who might attempt to controvert and deny this capital article of our faith. But if such persons own the scriptures of the old and new testament as a divine revelation; yea, if they admit right ideas of the moral perfections of God,\* they must necessarily bear the apostolic mark of an heretic, they must be *self-condemned*. For there is so close and mutual a connexion between the principal articles of religious truth, (both those which are matters of pure revelation, and  
A those

\* No man can entertain right ideas of God and his moral perfections, without acknowledging his infinite amiableness; none can discern the absolute perfection and infinite loveliness of deity, without admitting that our obligations to supreme love of his moral character and universal obedience to his will are infinitely binding; none can allow that our obligations to perfect love and obedience are infinite, without owning that the violation of such obligations is infinitely criminal; no one that looks upon sin as infinitely evil, can hope for pardon without an atonement of infinite worth; no one can believe the atonement to be of infinite worth,

those that belong to what is called natural religion) that the whole chain must be received or rejected, unless a man would be inconsistent with himself. Every consistent believer of divine revelation must therefore admit, without controversy, this great and important mystery of godliness: and I may farther add, that no one whose eyes are opened to see the glory of the divine nature, or the infinite excellence of God's moral perfections, can refuse his assent to that revelation, which so manifestly tends to the highest possible advancement of the glory of God. *He that is of God, beareth God's words, and if any hear them not, it is because they are not of God,* John viii. 47. Therefore our Lord said to the Jews, *If God were your father, ye would love me; for I proceeded forth, and came from God,* verse 42. And elsewhere he asserts, *he that hath seen me hath seen the Father,* John xiv. 9. And *he that hateth me, hateth my Father also,* John xv. 23. For *whosoever denieth the Son, the same hath not the Father,* 1 John ii. 23.

If therefore the glory of the gospel of Jesus Christ, who is the image of the invisible God, be hid, it is hid only to them that are lost, who are blinded by Satan the God of this world, 2 Cor. iv. 3, 4. Nothing but the very spirit of their *father the devil* can render unbelievers blind to the transcendent beauty and loveliness of Christ, and averse to the glorious and gracious design of his gospel. Nevertheless, we are all the subjects of this

worth, who denies the infinite dignity of the saviour. He, then, that denies the proper divinity of Christ and his infinite dignity, denies the infinite worth of the atonement, the infinite evil of sin, our infinite obligations to obedience, and the infinite loveliness and absolute perfection of God: and, consequently, tho' he may profess to believe the existence of a being wearing the name, he strips him in his ideas of that which really constitutes his deity. He that is *without Christ*, is therefore *without God*, Eph. ii. 12. *Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son,* 2 John 9.

this criminal and inexcusable blindness, until God, *who commanded the light to shine out of darkness, shineth into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ*, verse 6. But when our eyes are opened in regeneration, *we behold his glory, the glory as of the only begotten of the Father, full of grace and truth*, John i. 14. And were it not for the remembrance of our own former blindness, we should account it indeed *a marvellous thing* that any should be in doubt, and *know not who nor from whence he is*, John ix. 30. But alas! it is their native aversion to the end for which the Son of God was manifested, that renders many so blind to the evidences of his divinity, incarnation, mission, and gospel. The ultimate end of the manifestation of the Son of God, was *glory to God in the highest*, the brightest possible display of the glory of the divine nature in the destruction of the works of the devil. No wonder then that the apostate spirit, *who worketh in the children of disobedience*, should incline them to *reject the counsel of God against themselves*. They who are of their father the devil, and will do his works, cannot receive him who was manifested to destroy the works of the devil. And as we are all by nature of this disposition, *alienated from the life of God by sin*; so however we may acknowledge the scriptures to be truth, and Jesus to be the saviour, professing gratitude for his incarnation and a hope of salvation by him; we are in fact unbelievers and enemies, till by the Spirit of God enlightening our minds and giving a new inclination to our wills, we discern the intrinsic glory of his character, and fall in heartily with the ends of his manifestation.

To display the glorious design of his appearance is the aim of this discourse; and as contraries illustrate each other, I would,



*First*, Enquire what are the works of the devil, which the Son of God was manifested to destroy? endeavouring to trace out the design of Satan, and the tendency of his works.

*Secondly*, I would attempt to shew how the manifestation of the Son of God has answered this glorious purpose of destroying the works of the devil.

I. WHAT ARE THE WORKS OF THE DEVIL, WHICH THE SON OF GOD WAS MANIFESTED TO DESTROY?

It is foreign to my present purpose to enlarge upon the scriptural account of the devil. Let it suffice to observe, that by the devil, in our text, I understand the chief of those apostate spirits who kept not their first estate, but being lifted up with pride fell into condemnation, and are now reserved in chains of darkness until the judgment of the great day. And his works, which the Son of God was manifested to destroy, are, sin, guilt, misery, and death.

All manner of *sin* is the work of the devil. We are told in the former part of the verse, *he that committeth sin is of the devil; for the devil sinneth from the beginning*. He was the first beginner of rebellion against God, the first who introduced moral evil into the creation, and that very early, soon after the commencement of time, or measurable duration. Not that he sinned immediately upon his creation, for if so, there could have been no evidence that he was created pure; nor could the devil and his angels be blamed or condemned for *not* having kept their first estate (Jude 6.) if they never were in any other estate but the same that they are now in. But he quickly fell from it, involving many of his once happy associates (perhaps a third part of the angelic host, Rev. xii. 4.) in his crime and its consequences. And the feeling of the consequences of sin,

sin, in his exclusion from heavenly bliss, his begun punishment, and fearful expectation of future aggravated woe; instead of changing his sinful disposition,\* and causing him to blame himself for his revolt; appears only to inflame his malice, to excite his impotent revenge against his maker, and cruel envy against his obedient and happy fellow-creatures. God purposing to exemplify the real nature and shew the extreme malignity of sin, did not immediately confine Satan to the place of torment, but left the fallen angels to wander as prisoners at large amidst the extended universe. The consequence (not unforeseen nor unprovided for) was an attack upon our first parents, and the entrance of sin into our lower world,—in the continued reign of which, scripture represents Satan and his angels as instrumental and unweariedly active. Sin, therefore, is properly stiled the work of the devil; all manner of sin, every thing that

\* Men blinded by pride and sin to the glory of the supreme being, may fancy, that the happiness of created being is the only object of importance, and the chief end of all the works of God. Hence, like Dr. Priestley (in his *Philosophical Necessity*) they robortate all idea of punishment, except merely as corrective and beneficial to the creature. For God eternally to punish sin, in order to represent the glory of his justice, would be to contradict the proud claim of fallen creatures, who arrogantly conclude that God has no peculiar glory but to be subservient to the happiness of created existences; and that every thing is good or bad merely as it relates to their welfare. Dr. P. says, no necessitarian (i. e. his sort of necessitarians, though it's questionable how many individuals compose this new sect that agree with him in all points) believes that any creature will suffer eternal punishment. Now, if so, if hell-fire will soften all hearts after a limited time, and every being will at last be made wise by punishment, and so finally happy; how comes it to pass that none of these salutary effects begin yet to appear in the fallen angels? How many thousands of years beside the 6000 that are past, must the remedy be applied before it begins to operate? We cannot learn that any symptoms yet appear to evince it's mollifying tendency, and are equally at a loss to calculate what length of punishment will perfect the cure even after it shall be begun. Perhaps, however, men (though  
Christ

that is contrary to, or a transgression of, the law of God: *for sin is the transgression of the law*, verse 4. Every thing that is inconsistent with the strictest regard to our moral obligations to God, that implies the least disaffection to his character or disobedience to his will. It cannot, indeed, be proved that Satan is immediately accessary to every individual sinful act; but every individual act, word, and thought, that is sinful, flows from that depravity of heart which is the consequence of our original apostacy, in which he was so instrumental; and all sin is agreeable to his evil nature, and promotive of his usurped dominion over the minds of men: therefore sin is the work of the devil.

*Guilt* is also the work of the devil; being the inseparable consequence of sin: and it being agreeable to the malignant wish of that infernal spirit, that others should be involved in the same obligation to punishment with himself.

*Misery* is the natural consequence of sin and guilt, and may therefore be properly stiled the work of the devil likewise. He tempts men to sin, that they may be partakers of his misery. Sin and misery are necessarily

Christ said they were of their father the devil) will not require so long a purgation, and depend upon it if the wicked get a speedy release from future chastisement, they will not care much how long their father lies in torment after them. The same temper which leads them to make nothing of the glory of the supreme being, will lead them to be equally unconcerned about the happiness of derived or created beings, if they are but happy themselves. However, if those devils were real existences and not mere metaphors, madness, and lunacy, who adjured Christ not to torment them before their time, they were very much in the wrong. It appears probable on the preceding hypothesis, that the inefficacy of their present punishment is owing to it's being so slight in comparison of what it will be after the day of judgment; but as it cannot be supposed they have now any real happiness, they should rather have prayed to be speedily cast into severer and more efficacious torment, that all might be the sooner over, and that they might come out of the fire holy and happy.



farly connected. Sin being a voluntary departure from the supreme good; he who forsakes the fountain of blifs must needs be unhappy. It is impossible that any derived or created being should be self-sufficient to his own happiness; consequently rational creatures, whose mental powers were naturally sufficiently capacious to take in conceptions of the divine glory, and satiate themselves with the infinite fulness of the divine excellence, must necessarily be empty and unsatisfied without God. If, therefore, they wander from him; let them seek satisfaction wherever they will, they are sure to be disappointed. As all created good must be less when compared with the supreme good, than the drop of a bucket compared with all the waters of the ocean; so the whole capacious bed of waters, after being exhausted of all it's moisture, might sooner be replenished from the smallest vial, than the extensive powers of a soul be filled in reality with mere created good. The nature of God as the supreme good, and the nature of a soul as suited to enjoy such a good, prove the connexion of sin and misery. So the nature of sin, as disposing every sinner proudly to set up himself as the centre of the universe, instead of God, proves the certainty of this connexion. "I am," says the proud sinner, "there is none besides me;" and unless God and the universe would say the same, his native pride and ambition must make him unhappy. Thus even if God were not to be active in taking vengeance, sin would make the sinner miserable. But God is not only the *supreme good*, but the *supreme judge*, and therefore must shew himself an active enemy to sin; and his all-wise and righteous decree has inseparably connected sin and misery, yea, sin and death. All the miseries of this life are the fruits of sin, and so the works of the devil; and

*Death* is the work of the devil in the same manner.

In

In our world among compound creatures who are both material and spiritual, sin is punished by the death of the *body*, or the separation of the body from the soul. Death entered into the world by sin; and so death passes upon all men, in as much as all have sinned. The wages of sin is death, Rom. v. 23. But death, as the just punishment of sin, respects not the body only, but the soul also. Not that the soul is deprived of it's constituent powers, or shall cease to be, it continues to exist and will do so for ever, and will continue to exercise perception, volition, sensation, reflection, and every mental power. Sinners now can think, can chuse, refuse, desire, and dread, &c. but they are spiritually dead. They are voluntarily separated from God; wholly *alienated from the life of God*, Eph. iv. 18. This is *spiritual* death, Eph. ii. 4. A miserable and criminal state. Sin so entirely reigns over them that they are quite insensible of the divine excellence, dead to the honour and service of God; even while some of them pretend to serve him, they serve him without life, without any apprehension of, or view to, his glory. As yet they feel but little of their misery; they say to the almighty "Depart from us," and they think they should be happy without him: but when he shall say, as he soon will, "Depart from me," they will find their misery complete indeed. That will be *eternal* death; a death pregnant with eternal horrors. Then shall they be given up to the ever-burning fire of God's anger, and the ceaseless gnawings of the everlasting worm, despair. Being for ever dead to all that can comfort, but alive, most feelingly alive all over, to every sensation of anguish, tribulation, and woe. These are the works of Satan, and these the wages of his slaves. Sin and guilt, and misery and death.

But let us more particularly attend to the DESIGN  
and

and AIM of the devil in his works. I mean not so much in his own first revolt, as in the introduction of sin and guilt, misery and death, into our world, of which scripture represents him as the first instrument, and as the perpetual promoter of them among mankind.

The design of Satan in this work, or in his tempting man to sin, was first to *despoil man of the divine image, and transform him into Satan's own likeness, that he might become as unlike God as possible, and that God might not be able to take pleasure in the conformity of the moral world to the qualities of his own holy nature.* (1.) When God made man he created him in his own image, which consists in knowledge, righteousness, and true holiness. He made man upright, Eccl. vii. 29. It was the highest dignity of his nature to be intentionally and voluntarily conformed to God. He was well acquainted with the all-perfect character of his Maker, he contemplated its glories with ineffable delight, he viewed the whole as infinitely amiable, as the perfection of beauty un sullied with a single blemish. Though sensible of the infinite majesty, power, and dominion of his creator, though conscious that all creation was less than nothing before him, he could approach him without any slavish dread, and exult in the beauties of holiness. Perfect love excluded from his breast every sensation of tormenting fear, though it cherished the most profound humility and reverential awe. What could even a worm of the dust have to fear, from a God whose name is love, so long as it was one in heart and design with himself. As God was nothing but what Adam loved him to be, so man was nothing but what God would have him to be. He was indeed limited and dependant, he could not but be so, and he was perfectly willing to own it. He made it his boast that God was his all; he found it his bliss to be wholly devoted to God. God who beheld  
 B his



his heart, saw it a miniature picture of his own. What God will'd he will'd; what God delighted in was his delight; what God forbade he abhorred. And this pleased Jehovah to see the living image of himself; he delighted in the conformity of the moral world to the holy excellencies of his own nature. But the design of Satan was to despoil man of the divine image, that God might see no resemblance of himself in his creature, that God might loathe the work of his own hands, that the whole moral world might give no pleasure to it's maker, but that God might view it with disgust and abhorrence, and that it might grieve him at his heart that ever he made a second class of rational creatures. Satan well knew that God is of purer eyes than to behold iniquity, and he wished that the human race might be so deformed with sin, that God might never behold this world with pleasure any more. His design was to transform man into his own image, that he might transmit that image to all his posterity; and he succeeded so far as to rob our first father of his original purity, the crown of innocence and holiness fell from his head, his robe of righteousness was defiled and stripped off from his soul, his moral character ruined and lost, and all spiritual beauty turned into deformity. We read of his son, from whom we all descended, that he *begat him in his own likeness after his own image*, Gen. v. 3. And all of us were born in sin, conceived in iniquity, and by nature are wholly unlike God; resembling the devil in pride and rebellion, and being like the beasts that perish in stupidity and sensuality: while Satan, still pursuing a similar design, is continually tempting men to plunge themselves deeper in sin, that he may make them as unlike God as possible. And had not infinite wisdom provided means to frustrate the scheme of the devil, and disappoint him of his desired end, by the manifestation of the Son of God, the holy eye of God could never have

have glanced with pleasure and favour upon the human race any more; he must have cast us out of his sight into the pit of darkness, or really and literally repented that he made man upon the earth, as he appeared to do, when the wickedness of man was so great in the earth, that it provoked him to destroy almost the whole species with a flood. For it is only in consequence of Christ's redemption that any are restored to the image of God. All those, who in any age have loved and resembled the divine purity, were God's workmanship created anew in Christ Jesus, Eph. ii. 10. Satan's end has been gloriously defeated, but that alters not the native tendency of sin, which it is our present business to investigate and explode.

The devil, in his first attack upon the parents of our race, had this farther design in view, *to rob God of the whole revenue of his glory, and entirely disappoint him of his end in creating our world.* (2.) The noblest end of God, in all his works, is his own glory. It was necessary to answer that end, that his nature should appear in his works. That the creation in general should shew forth his natural perfections, and that the rational creation especially should display his moral excellencies. All nature manifested infinite power and skill; the regular execution of nature's laws, the succession of days and nights, and seasons and years; the various orderly changes in heaven above, and earth below, proved his infinite dominion; the provision of daily food for all the animal world discovered infinite goodness; but as man alone was capable of imitating his maker, of fearing, loving, resembling, and voluntarily obeying him; so he alone was capable of discerning his glory. He only could perceive the traces of his skill, the exertions of his power, the manifestations of his goodness, so as by the things that were seen to attain the knowledge of

the eternal power and godhead of Jehovah. He was made wiser than the birds of the air or the beasts of the field, Job xxxv. 11. He was *God's steward*, and the *creation's high priest*. He was designed to collect the tribute of praise from all this lower world and bring it into God's treasury. No inferior creature could glorify God intentionally. The sun was incapable of knowing its own brightness or its maker's superior glory. The earth saw not the beauty of its own verdure, and was unconscious of the influence that caused it. The animals received from him their daily food, but could neither know him nor enquire after him. The birds, while warbling forth his praise, understood not the import of their melody. Man only was capacitated to receive God's rents (if I may be allowed the expression) and to pay them in to him. There was no other rational inhabitant of the globe to sustain this honourable office. If man was but rendered blind to the divine beauty and glory, it must be wholly undiscerned, though manifested in such multiform productions; if he should be sunk into base ingratitude, no tribute of thankfulness would be received at all from this world. He only was endowed with a natural capacity to perceive God's design in all his works; he only was capable of concurring with that design in a voluntary way. If therefore man was perverted, this whole world was lost, the six days labour were in vain, all was wasted and thrown away. Such was the natural consequence of man's apostacy, and doubtless this was Satan's wish and crafty aim, wholly to disappoint God of his end in giving birth to this lower creation. That as sin would make God *lose* the *moral* world, so he might in a manner *lose* the *natural* world, there being nobody to see or own the manifestations of his glory therein.

**But** let us endeavour to carry the research still farther, and



and we shall find that the first seducer of mankind attempted to introduce disorder, confusion, anarchy, and rebellion into every part of the universe. The great Jehovah is not only the author and owner of the universe, but he must necessarily be the moral governor of the whole rational creation. He is every way worthy of that character, and he cannot but assert it as his due. He does not assume it in an arbitrary manner, merely because he is the strongest and chuses to be obeyed; but it would be inconsistent with his knowledge of, and regard for his own nature to resign his claim. Besides, the good of the universe requires this, as truly as the divine glory, that God should act as it's moral governor. It is impossible that any order or harmony should subsist among created intelligences unless they are united as it were in one common centre.\* There is no supposable plan of universal union and happiness but that

\* God is the grand centre of the moral world. He is all and infinitely more to the moral world, than the sun is to our system in the natural world. The law of attraction in the world of nature resembles holy love to God and our neighbour in the moral world. The same principle by which bodies are drawn toward the sun in the centre of our system, attracts them in an inferior degree to each other: the same virtue which consists in good-will to being in general, teaches us to love the supreme being supremely, and to love all other beings subordinately, unless they are known to be irreconcilably opposed to him. All bodies gravitate toward the centre, but in certain situations they are repelled from it; and from the exact combination of these two contrary principles of gravitation and repulsion, philosophers account for the regular motion of the planetary bodies round the sun: holy love, like the principle of gravitation, attracts us to our divine centre; especially in a conformity to his moral attributes: holy fear, like the principle of repulsion, drives us back from all impious attempts to compare with God's natural perfections: and where these two principles are equally proportioned and entirely rule, the soul will never vary from the line of duty, but regularly fulfil with sweet activity, the circuit of obedience. Sin is the violation of these holy rules. Every violation of the moral law is infinitely criminal, as the tendency of sin is infinitely more dreadful than the destruction of the laws of nature, and the ruin of

that very plan laid down in God's moral law. That law which summarily demands supreme love to the infinite supreme being, and universal love to all created beings. That is the most perfect and indeed the only scheme that infinite wisdom could form for the government of that extensive empire which comprehends all rational beings in heaven and earth. It is absolutely impossible to form any consistent idea of the divine dominion over intelligent creatures being maintained, to the advancement of God's glory, and the highest

of the solar system: to fly off from the sun, would be to rush into eternal frost and darkness; to run into it, would be to fall into consuming fire: so to depart from God is to forsake the source of moral light and mental bliss; to affect equality with him, or forget our natural distance from him, is to rush into the flames of his burning wrath. For any planet to stop it's regular course, might produce the most awful consequences; but how infinitely criminal must it be for a created intelligence to scorn the great supreme, set up for independency on him, and instead of treating him as the author, proprietor, and moral centre of the universe, to assume to itself what can belong to him alone, saying, in effect, "I am, and there is none besides me."

Suppose, for mere illustration's sake, the solar system to represent the entire universe---suppose all the material frame possessed of consciousness, and capable of design---suppose the well-being of the whole and of every part to depend (as it really does) upon the regular and constant observation of the laws of attraction, gravitation and repulsion, already mentioned---suppose the sun in the centre to contain more matter than all the other bodies united---let the other bodies be capable of a designed violation of these laws---and put the question in this case, What if the planet *Jupiter* should begin to scorn the keeping it's uniform circuit round the sun, and comparing itself therewith, should affect a proud equality, and determine, "I will continue this dull tedious round no longer, I account myself worthy to be the centre of the system, here then I rest, and let the sun and all the planets take their circuit round me accordingly." What inconceivable confusion must arise from this resolution?---And if the other planets could be informed of this example, would they not have equal right to follow it? Saturn, or Mars, or the earth, might, by the same rule, stop their course, and set up for centriship: and why not Venus and Mercury too? yea, why not any or all the moons? and supposing every constituent atom possessed of

highest happiness of all his obedient subjects, but upon this foundation. The more thoroughly this position is examined, the more conspicuous and self-evident will the truth of it appear. There is no other plan devisable to regulate, connect, harmonize, and govern the moral world. Consequently the violation of this law must have a native tendency to subvert all order and harmony. When Satan, in the world above, seduced so large a number of the angelic host from their allegiance to their

of a capacity of intelligence, and seized with the same phrenzy of independence; each atom in our globe, or any other planet, might contend for the central point, that while the whole body moved on it's own axis, other atoms might be exterior, and revolve round that atom, and not that atom round some other. If, then, according to this supposition, any part of the material world were capable of such a design, whether it were a secondary planet, or a primary, or a single atom, how worthy would it be that the whole system should side against it, the first moment that it's disposition was discovered; how worthy to be eternally expelled from all benefit of the solar influence, and to be detested by the entire system, as harbouring a disposition, which, if it should be tolerated and become general, would necessarily bring on infinite confusion and entire ruin, would break all the most important connexions between world and world; yea, would crumble each planet into discordant atoms, and involve the universe in one eternal war; destroying all beauty and concord, and turning it into an everlasting chaos.

Suppose, also, one entire planet to unite in this rebellion; would it be any excuse to plead that it's constituent atoms remained united among themselves? or, that though it had stopped it's annual round, it continued it's diurnal rotation? yet would not such a plea resemble theirs, who place the essence of virtue in benevolence to their fellow-creatures, while they wholly neglect the supreme being?

The above representation may, in some measure, illustrate the nature and evil of sin. But as all comparisons must be defective on such a subject, so herein there is this notorious deficiency, there is no sort of proportion between the centre of our system, and the centre of the moral world: the supreme uncreated being is not barely greater than all created being collectively; but all created being is, when compared with him, only as a single unit to infinity: he also is the sole author, proprietor, preserver, benefactor, ruler, and judge of the universe. These considerations make the evil of sin infinitely too great for any illustration to convey an adequate idea of it.



their maker, and afterwards drew man into a similar revolt, his aim was entirely to disband God's empire : and had his power been equal to his malice, he would have spread discord, rebellion, and ruin through the universe : he would have persuaded the whole creation to throw off the government of the deity, despise his supreme authority, disregard his holy will, and thus mad anarchy and lawless confusion would have prevailed, each setting up his own will as his own law, affecting independency of God, and violating the only ties of mutual concord between the creatures.

But to whatever height the pride and unbelief of Satan might originally aspire, when he first revolted from God, his awful fall from heavenly happiness would surely convince him at least of divine omnipotence : he had felt so severely the infinite force of almighty power, that he could not but expect Jehovah would be too strong for all his enemies. Be it so. He knew also that God accounted it his glory to reign over hearts. But the devil's aim in the seduction of mankind was

(4.) *to dethrone God from the heart, and to leave him only to rule by power, while he himself reigned there by choice.* If we may consider the tendency of the devil's works as interpretative of his inward sentiments and desires, this was doubtless the language of his wishes, " Let the Almighty, if it be possible for me to effect it, have no willing subject left in all his dominions : at least, though I could not prevail with my former associates in heaven, those angels who refused to join my grand conspiracy ; I hope to succeed on earth, and if I can but once get possession of the human heart, to keep my dominion there for ever. Then, though God may possibly, by dint of mere power, get himself some sort of honour as the strongest being, I may boast of having been too subtil for him ; and while he asserts an empty right of dominion,

dominion, I shall rule in fact, and be the elected king and god of this world." Thus he flattered himself that God should have no more glory than what he could *get*, for apostate man, under the influence of a carnal mind, would *give* him none. And as he could form no idea of the manner in which sinners might be brought back to God, he trusted that he should maintain his usurped dominion over them for ever; that they should all continue his willing vassals, to do his drudgery, and own him as their chosen ruler, so that they should never designedly comply with the will of God, never more act in unity of intention with him; it was his earnest desire and hope that God might never more have a voluntary subject, nor one free act of obedience performed for him in this world.

But when Satan and his angels rebelled, they found that the wages of sin were death; when man rebelled also he demerited the self-same doom. Death was equally due and equally threatened. The honour of the divine law, the support of God's moral government, the consistency of his character, the immutability of his nature, his holiness, justice, and veracity, all required the sinners death. What then would the great Jehovah do in such a case? Satan could not form a conjecture of any alternative but God's dishonour or man's destruction. Either of these would have been agreeable to the malicious views of the devil. It was his desire *either to oblige the Almighty to abdicate his throne, and become the servant of his rebellious creatures; or otherwise to leave him nothing else to do, but to punish and destroy the work of his own hands.* (5.) If, on the one hand, sin should be suffered to go unpunished, the law is virtually repealed; God must lay down his government, and at least tacitly confess that the throne was not his right; or that he had been too strict in the former requirements,

too severe in the penal sanction of his law; and, consequently, that Satan's expulsion from heaven for one sin, was highly injurious. Farewell to all consistency of character, if the divine Being can punish the breach of his law, as infinitely evil in one case, and yet connive at it in another: this would make it evident, that his severity against the fallen angels was the effect of tyrannic cruelty, and not of strict impartial justice. Could this once be proved to be the case, the most bitter ingredient of Satan's punishment would be removed, his heart-felt consciousness of guilt. His indignant sense of ill-usage would then enable his haughty spirit to defy the wrath of an almighty tyrant. He would smile in the midst of all his torments, to see him who once refused to give up a tittle of his rights in favour of sinning angels; now set the law aside in favour of a meaner race of creatures, falsify his word, give up his dominion, vacate his throne, and virtually acknowledge that there was no king in the universe, (at least not in our world) but that every man was at liberty to do what was right in his own eyes. All which would most strongly imply a practical denial of God's absolute perfection and infinite loveliness and glory, that is, a denial of his real divinity.\* And if God should not only forbear to punish man, but grant him an easier law, or release him from all obligation to obey, and still preserve him, protect him, and do him good; this would be for God to become a servant to his own rebellious subjects, yea, a servant to those who had voluntarily chosen Satan for their lord and ruler; and what would be so infinitely ignominious to the deity as this, to become subservient to the bond-slaves of Satan, his avowed foe.

On

\* See such sentiments as these represented with admirable clearness and force in Bellamy's Essay on the Nature and Glory of the Gospel, p. 21, 22, 23. O that I could see his Sermon *On the great Evil of Sin!*



On the *other* hand, if the law should be continued in full force, and executed with impartial severity, what an awful idea of God must his creatures conceive, to see him go on to damn world after world; destroying the work of his own hands almost as soon as created. But it was Satan's wish, that if the king of heaven and earth would be so strict as to punish every sin eternally, he might have nothing else to do but to condemn and execute the whole rational creation. He inticed man to sin, hoping that he and all his posterity would be involved in the same punishment with himself. So that if the whole world had been doomed to death, Satan would have had his wish therein. The righteous punishment of mankind would in this view have been the gratification of the devil. Yet God seemed bound in honour to execute the sentence of the law, though in so doing he would have pleased his inveterate enemy, and have granted his malicious aim. Thus death became subservient to Satan's design, and fulfilled his will as though it had been his servant.\* And thus, whether the law were repealed or enforced, the devil would one way or other gain a triumph, either by dishonour of deity, or the misery and ruin of mankind. But, therefore, was the Son of God manifested in the flesh, therefore he took part of their nature; that, through his own death, he might destroy him who had the power of death, that is, the devil, Heb. ii. 14. He has fully solved the difficulty; he has united God's highest glory with the truest, highest, dearest interests of man: but this we are to consider and illustrate under the second general head. We must first proceed a little farther in tracing out the tendency and aim of the works of the devil.

It has been conjectured, not improbably, that Satan's *own* fall was more immediately occasioned by some pre-  
C 2
diction

\* See Bellamy on the Nature and Glory of the Gospel, p. 6, 7.

- dition or previous intimation of Christ's incarnation, and that his pride peculiarly rose against the Son of God, upon the prospect of his being made a little lower than the angels, and yet having all dominion in heaven and earth. If so, it is not unreasonable to suppose, that the same motive might excite his attack upon *our* race; and certainly it is by no means incongruous to his after conduct, to believe it was from the first, his
- (6.) *express design, to supplant the Son of God, keep possession of his inheritance and patrimony, or oblige him to forsake and destroy it.* Perhaps (then I say) he had heard beforehand, what we are sure he knew something of very soon after the fall of Adam, that a design was formed for God the Son to become incarnate, to be for a while an inhabitant of this earthly globe, to set up a peculiar kingdom here, and unite mankind to himself in the bonds of eternal friendship. But whatever previous intimation he might have of the *fact*, he certainly could not penetrate into the extensive *design* of Christ's incarnation beforehand. The inspired *prophets* who, for a long succession of ages after the fall, delivered those predictions of the sufferings of Christ, and the glory that should follow, 1 Pet. i. 11. that now appear so plain to us, tho' they enquired and searched diligently into the plan of salvation, (verse 10.) were aware that their testimony would be much better understood by their brethren who should live after the accomplishment of their prophecies, than it was by themselves: it was revealed to them, that they ministered the things now reported in the gospel not so much unto themselves as unto us, (verse 12.) And it even appears, that the holy *angels* themselves, who so intensely desired to look into these things, could only understand the delightful mysteries of redemption, as God gradually unfolded them by the delivery, and especially by the fulfilment of the prophecies. There would be no inconsistency then

then in the supposition, that the *devil*, though he was acquainted with the intention of the Son of God to assume our nature, might be so ignorant of the design of infinite wisdom therein, as to hope, that by seducing man to sin, he should prevent the incarnation itself, or at least defeat the end of it. He was so stupid long after, when Christ actually came into the world as to form, excite, and promote the plot of them that said, This is the heir, let us kill him, and the inheritance shall be ours, Luke xx. 14. though the death of Christ was designed to be, as it really proved, the total ruin of Satan's kingdom. Can we then find any difficulty in accounting for his acting under the influence of the same temper from the first. If any intimation was given to the heavenly hosts, that the uncreated Son of God should, in due time, unite himself to a created nature of the lowest rank of rational existences, and therein be constituted the head of a glorious kingdom which he should erect, to the vast display of the divine glory, and the unspeakable advantage of all his creatures that should approve of this plan, which infinite wisdom had devised, as the best means to enable intelligent creatures to make the most rapid progress in knowledge, humility, love, and joy, through eternal ages; if Satan disliked this plan, and by his proud refusal of submission to the Son of God on account of his future incarnation, deservedly procured the expulsion of himself and his adherents from heaven; does it not seem probable, that he made his attack upon our first parents with the same spirit of opposition to the Son of God? If Adam sinned, human nature would be universally depraved, and it required more than the intellect of Lucifer to know before hand how Christ *could* be born of a sinful woman, and yet be himself free from sin. And if that were *possible*, yet who could expect or imagine that the Son of God *would* become *own brother* to a race of sinners? And what sort



fort of an inheritance would he have among men, when all mankind were become *corrupt* and *depraved* in every power of their souls? It had been designed, that the incarnate Immanuel should be heir of all things; but Satan aimed to spoil his heritage, he attempted to seize upon it and take it for his own possession, that he might make Christ's garden a den of dragons, the habitation of devils for ever; unless the Son of God should be so provoked as rather to destroy the first pair, put an end to the species, and keep an empty globe, without a rational inhabitant. How would the devil begin to triumph when he found he had prevailed against our unhappy parents. "Now," thought he, "the Son of God is supplanted of his patrimony; this earth, from whence the vacant seats of my associates were to be supplied, shall either itself become our abode, and if preserved at all, be preserved for us; or if the almighty monarch chuses to destroy this globe rather than leave it to our government, I shall at least have the pleasure to think I obliged him to abandon and consume the new-made world, which he had promised to his Son for an inheritance." Or upon the supposition that God might have destroyed Adam and Eve, and have created a new pair to replenish the earth with rational inhabitants afresh, might not Satan have had room to flatter himself with an expectation of equal success in an attack upon them: or if not, yet at least he would have had room to boast, that in *one* instance he had been too subtil for the Almighty, and had prevailed by craft against the great Eternal, who vanquished him by power.

It is true Satan might have some alarming fears least infinite wisdom should possibly contrive a method of redemption, but the scheme by which salvation was really to be effected, was so profoundly mysterious, so deeply hid in the heart of God, that even the brightest intelligences

gences in heaven could form no farther guess at the plan, than just so far as God graciously pleased to reveal it. No wonder then that pride and unbelief should so blind the blasted understanding of the devil as to induce him to hope for success. We may safely believe therefore that it was his aim *to set all the perfections of God at variance, so that God must either alter his plan of government and become inconsistent with himself; or else forego the execution of his favourite design with which he had pleased himself from eternity.* (7.) This was the apparent and natural tendency of the works of the devil. And nothing but the manifestation of the Son of God, spoken of in the text, could prevent this effect. Be it remembered on the *one* hand, that the law which was given to man as the rule of his obedience, and which Satan instigated him to transgress, was founded on the very nature of God: and that sin strongly implied a direct denial of the absolute perfection of the divine character, and of God's rightful claim to supreme dominion, both of which the law asserted and established. Remember, at the same time, on the *other* hand, that when the earth was created all the sons of God had sung for joy, Job xxxviii. 7. to behold the stage of action where their maker should exhibit the most striking evidences of his good-will to his creatures, and where he should execute the plan he had formed to get the *highest* glory from creatures of the *lowest* rank. But if those creatures were drawn into sin, the divine holiness, justice, and veracity would unitedly demand their destruction. And however mercy might plead for miserable men, how could justice be satisfied, law be honoured, and the character of God be preserved inviolably and unalterably the same, if they were exempted from that punishment which their crimes deserved, and which had been formerly inflicted with unrelenting rigour on beings of a superior order? **Either**  
**God**

God must give up his *own character*, or he must give up *mankind*. He must alter the *plan of government* he had originally laid down, and engaged to abide by; or abandon his *delights* which had been with the children of men, and reverse his decrees in their favour. Such appeared to be the state of the case: and it was hoped no method could ever reconcile his jarring attributes: but that some blemish must be allowed in his former character; some defect in his plan; or one pretended excellence would controul or wound another; one part of his scheme would defeat the other. All men, notwithstanding God's purposes of grace, must be involved in the condemnation of the devil; or God be chargeable with partiality, and inconsistency, and with love to objects unworthy of himself.

Thus an attempt has been made to point out the *nature and tendency* of the works of the devil, and to discover his wicked *end and design* therein. I would proceed to shew,

## II. HOW THE MANIFESTATION OF THE SON OF GOD HAS ANSWERED THIS GLORIOUS PURPOSE OF DESTROYING THE WORKS OF THE DEVIL.

For this purpose the Son of God was manifested in his *incarnation* and it's glorious consequences. He was manifested in the flesh; he appeared as the great Immanuel, Matth. i. 23. as God in our nature. The word was made flesh and dwelt among us, though still his glory visibly appears to be the glory of the only begotten of the Father, John i. 14. Being originally in the form of God, he thought it not robbery to be equal with God: but he voluntarily made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and found in fashion as a man, Phil ii. 6--8. Had he been a mere creature, his taking upon him the form of a *servant*, could have been



been no instance of his humility ; since a creature cannot fairly and lawfully assume any other form ; but his prior existence as the eternal word, John i. 1. the brightness of his Father's glory and the express image of his person, Heb. 1. 3. renders his condescension worthy of infinite and eternal admiration. And even in his state of humiliation, while he was manifested to be really and truly man, he gave also most plain and indisputable evidence that he was truly and really God. His person, perfections, character, and designs were manifested in his OBEDIENCE, SUFFERINGS, and SATISFACTION. In all he did, and taught, and suffered here below, he manifested his own as well as his Father's nature, and unfolded the gracious purposes of his own and his Father's heart. The same manifestation is farther made in his glorious GOSPEL, and it's exceeding great and precious PROMISES ; and also in his holy ORDINANCES. The whole of his exemplary conduct, or the blessed PATTERN which he set before his people, that they should follow his steps ; and the excellent PRECEPTS he has given to his followers, have manifested his infinite purity and holiness. And from age to age he is manifested in his POWER and GRACE in his dealings with all true believers ; being manifested to every regenerate soul by that internal and supernatural light which is imparted by his HOLY SPIRIT, by whose gracious influences and heart-felt energy alone, all these previous manifestations are rendered efficacious to every one of his elect.

But the principal object here in view is to shew how the manifestation of the Son of God, which is made in his incarnation, obedience, sufferings, satisfaction, and intercession ; in his gospel, and it's promises and ordinances ; in his pattern and precepts ; in his power and grace, and by his HOLY SPIRIT ; has a plain, direct, and powerful tendency to destroy the

D

works

works of the devil; admirably counteracting, and gloriously defeating the DESIGNS and AIMS of Satan, as they were briefly represented in the former part of the discourse.

- (1.) To this purpose I may observe, in the first place, that the manifestation of the Son of God is calculated to destroy the works of the devil, as *he has rendered all the perfections of Deity more gloriously, and yet more familiarly visible.* All sin implies a denial of the glorious perfection and infinite loveliness of the divine character. It is the aim of Satan to hide and obscure the glory of God. He could wish that God should be treated as an unknown, or an unlovely being: that his creatures might disregard him, or be wholly disaffected to him: that they might utterly disown him; or if they allowed his existence, and professed any regard to him, they might form the grossest misconceptions of him. Hence those who professed themselves to be wise among the ancient heathen, became such fools, as to change the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, Rom. i. 22, 23. And now though heathen darkness is dispelled, yet the unregenerate world are still vain in their imaginations, and form to themselves idols after their own understandings, Hos. xiii. 2. Revelation has forced upon them some right ideas of God's *natural* perfections, but they are quite blind to the beauty of his *moral* perfections. They do not think that God is like a bull or a serpent, but they think he is like a sinner: that he is altogether such a one as themselves, Ps. l. 21. that he will connive at sin: that he is an unconcerned spectator of their crimes: that he is regardless of his own honour, and glory, &c. Or otherwise they mis-represent him as an austere master; they surmise that he is cruelly severe and unjustly rigorous. Thus they either treat him as all fe-
- verity

verity without mercy, or as all weakness without justice. But now the only begotten of the Father hath revealed him in all his glory, he hath represented him as being indeed "a God all o'er," of "consummate" excellence, and "absolute" perfection unsullied with a single blemish, "full-orbed" with heavenly glory without any defect, "in his whole round of rays complete" No one attribute is concealed or maimed, all are discovered to view, and that in their highest lustre. Yea not only does the gospel *rectify* the erroneous ideas of *sinners*, but it abundantly *raises* the noblest ideas of *angels*. For God has discovered more of his glory in the person and redemption of Christ, than in all his other works. Here he has made the brightest possible exhibition of himself, and rendered every quality of his nature most illustriously conspicuous. His greatness and excellence, his sovereignty, his holiness, his justice, his mercy, his wisdom and truth, are all represented in the clearest, fullest, and most striking manner. And yet while they are made more *gloriously* visible, they are rendered more *familiar*. His glory is more fully discerned, and yet in such a way as not to dazzle and confound our sight, or to injure our faculties. All being attuned to created capacities, and also represented in the most *endearing* way to creatures; in that, those perfections shine forth in and through HIM who subsists in a *created nature*, and who assumed that nature for the most *benignant* purposes.

This leads me farther to observe, that the Son of God being manifested in the flesh, *he has thereby united* (2.) *created being and the supreme being by the closest tie, and given the most affecting and incontestible proof of God's regard to created intelligences of the lowest rank.* There must necessarily be an infinite distance between God and creatures. But the aim of Satan, and the tendency of



sin is, *either* to make us forget and deny that distance, and impiously aim at independence upon God, affecting to imitate and rival his natural perfections; *or* else to misimprove his infinite greatness as a ground for this false conclusion, that the deity being too far above us for us to injure him, is also above concerning himself with our conduct; it being beneath his dignity to regard our actions, and to call us to an account for our behaviour: *or* otherwise he would excite discouraging and unkind thoughts of God, as inattentive to the wants of his poor creatures, and as disregarding their happiness. But now the Son of God becoming incarnate, has most closely united *created* being and the *supreme* being, and that in so intimate and astonishing a manner, that no creature could have once conceived such a union possible, had not God actually contrived, revealed, and effected it. Hereby God has given to all his creatures the most striking and affecting evidence of his regard; having shewn that though Jehovah is so high and lofty a one, he can condescend to the low estate of his creatures; yea, he can condescend to the very lowest class of intellectual beings, to those who dwell in houses of clay, and that even after they had rebelled against him, and debased themselves unto hell. And not only could God condescend to interest himself in their happiness, but in order to effect it the eternal Son of God has really assumed a created nature, that he might purchase their salvation by what he did and suffered in that nature. O what a wonderful pledge of God's regard to his creatures is this! How affecting must it be not only to *redeemed men*, but to the *holy angels* too! For if God could thus interest himself in the happiness of sinful men, he cannot neglect angels that love him and delight to do his will. By taking hold of the *lowest* link of the chain of rational existences, he has brought the *whole* creation (Satan and his

his adherents excepted) into nearer connection with himself. Had Christ taken hold of the fallen angels by the assumption of their nature, inferior creatures might have doubted his regard to them; but now he has taken pity of the inferior class, it is a certain pledge that the whole creation is unspeakably dear to him, except the finally impenitent.

The Son of God being manifested in the flesh, *he is become one of us, and yet has given the most disinterested (3.) and decisive testimony that God was wholly in the right.* By his incarnation he became one of us, not only a creature but a real man, though he still is also over all, God blessed for ever, Rom. ix. 5. Yea he became not only a man, but *as it were* a sinner, sin being imputed to him, though he knew none of his own, he became liable to be treated as though he had been the chief of sinners; being born of a woman and constituted under the law, Gal. iv. 4. If therefore the law was originally too strict, it was his *interest* to get it repealed or altered. And surely he had *favour* enough in the eyes of his Father to have prevailed, had there been any room for the least abatement.—Yea he *himself*, as a divine person, was *equally concerned* in making the law; and he knew man would break the law if it was given him, and fully designed to become answerable in his stead if it was broken. For though it was planned in the counsel of peace, that the Father should stand up for the rights of divine justice, and demand satisfaction of the Son; they were not the exclusive rights of the Father, but the common rights of the Godhead. It was expedient that the Three who bear record in heaven should assume different parts in the œconomy of salvation; but the glory to be secured thereby was common to the sacred Three. The Father would have lost no more than the Son, if the law had been abated; yet

yet the Son of God did *not wish* for the least abatement in his own favour. The divine will of the Son was as fully accessory to all his sufferings, as the will of the Father. And the Father loved the Son as himself, but yet *he spared him not*, Rom. viii. 32. So then this was the plainest proof possible, that God in all his precepts and in all his threatnings, only dealt with his creatures as HE would be done by. He *demand*ed no more obedience than it would have become HIM to have yielded, had he been in the *creature's* place; and he *threatened* the sinner with no more punishment than he accounted would have been due to HIMSELF, had he been in the *sinner's* place. Though the Son of God really became a *creature*, he had no abatement made him, and he desired none; and though he stood in the *sinner's* place, there was no mitigation of the sentence in his favour, and he desired none; for he knew all was quite right. He has given therefore the most disinterested and decisive testimony, that the law of God was a good and equitable law, just what it ought to be; and consequently that God was in the right in framing the law, right in requiring all that he required; and right in threatening sin as severely as he did. Christ could not find it in his heart to desire it should be otherwise, for he knew that it exactly corresponded with the essential and unalienable rights of deity, and therefore he was willing to seal the equity of the divine law and conduct with his blood. Thus he sided with God against Satan, he justified God and condemned sin, though in so doing he justified all the rigour of justice against himself.

- (4.) At the same Time *the Son of God becoming the surety of his people has fully satisfied divine justice, having answered all the demands of the law in their room and stead, in order to their complete and eternal salvation.* He has perfectly fulfilled all the demands of the law, both those



those which were *antecedent* and those which were *consequent* to the violation of it by man; having punctually obeyed all it's *precepts*, and likewise suffered all it's *penalties* in his own person. Thus he has borne the fullest testimony to the equity of the divine government, has honoured and magnified the law, to the infinite glory of it's author; while at the same time elect sinners are both saved from deserved destruction and legally entitled to eternal life. The honour of God and his law, rendered it infinitely proper, yea indispensibly necessary, that the law should be obeyed in the *same nature* to which it was *given*; and that it's penalty should be inflicted on the *same nature* that had *violated* it. It was given to man, and must be obeyed by man: It was broken by man, and must be avenged on man. Therefore Jesus became our near kinsman that he might have a right to redeem. He became our brother who was born for adversity, Prov. xvii. 17. He restored that which we and not he had taken away, Ps. lxix. 4. IT WAS EXACTED AND HE WAS MADE ANSWERABLE, (as Dr. Lowth well renders, niggas vehu naaneh) Isa. liii. 7. By the whole of his humiliation, abasement and sufferings, he fully answered those demands which the law made upon us *in consequence* of our violating it's precepts: Being made sin for us, who knew no sin, 2 Cor. v. 21. He his ownself bore our sins in his own body on the tree, 1 Peter ii. 24. Redeeming us from the curse of the law, being made a curse for us, Gal. iii. 13. And by his holy spotless and perfect obedience, he answered those demands of the law which it had upon us *antecedent* to the consideration of it's being violated; that so we might not barely be exempted from punishment, but become the objects of divine approbation and be entitled to eternal life.--- The former is more properly styled the *satisfaction*, and the

the latter the *merit* of Christ:\* Though both were carried on through his whole life, and that by the same things. The very same acts of Christ diversely considered, both satisfied and merited. That which considered as an act of obedience, was part of his righteousness, whereby he merited eternal life; being also attended with humiliation, difficulty or suffering was part of his satisfaction for sin, and procured our pardon. So his last sufferings as they were the lowest part of his humiliation, compleated his atonement; and as they were the highest act of obedience compleated his righteousness. At the same time that he *finished transgression and made an end of sin*, he also *brought in everlasting righteousness*, Dan. ix. 24. For the law having been once violated, even Christ's perfect obedience could not have been brought in and placed to the account of his elect, without he had also discharged those obligations to punishment which were consequent to the breach of the law. So much more difficult was it for the second Adam to satisfy a broken law, than for the first Adam to fulfil a law which had never been violated. To the first Adam it only said, "do and live" but to the second it's language was, "obey and die." Such were the terms upon which the blessed Jesus engaged his heart to approach unto God in our behalf, Jer. xxx. 21. Of this law, he said, lo, I come: I delight to do thy will, O my God: Yea, thy law is within my heart, Ps. xl. 7, 8. And he has made good his words, he lived, and died, and lives again for us, and because he liveth, we shall live also.

- (5.) The Son of God thus manifested in the flesh *has given the strongest evidence that the dignity and happiness of creatures will not only consist WITH a state of subjection, but that it really consists IN conformity to God.*

This

\* See president Edwards's most judicious thoughts in his history of redemption, period II.

This Satan and all his fellow rebels had practically denied. He scorned subjection to the will of the deity, as below angelic dignity. He inspired his confederate angels with the same spirit of rebellion. He even put our poor first parents upon aspiring to be *as Gods*. The import of his conduct was a downright denial of the divine authority, and a daring renunciation of that dependence which created beings owe to the supreme. It seemed to imply, that to be kept under rule, and be at the controul of his maker, was an hardship too great for a rational creature to bear: at least a state of servitude was thought inconsistent with the highest happiness of such creatures. But the *holy angels* bore their testimony to the consistency between subjection and happiness. They found no diminution of their holy pleasures to result from submission to their creator: they loved their master, and did not wish to go out free from his service: they thought it the best freedom to serve him, the highest honour to be always at his beck, and the sweetest enjoyment to fulfill his pleasure. The will of God appeared to them infinitely right, and they did not want to be at liberty to do wrong. The Son of God was of this mind also. He knew and loved the infinite rectitude of the divine nature. He knew it was fact, not barely that a creature *might* be happy in a state of obedience, but also that a creature could *not* be happy in any other state, and could not *but* be happy in that. He became incarnate with this very end in view, to manifest that it is the happiness of a creature to be wholly for God: as though he had said, "Holy Father, thine enemy has insinuated that thou art an hard master, and that thy service is slavery, I will bear true and faithful witness to the contrary, I am willing to become thy servant, that I may vindicate thy government, let me assume a created nature, and I will do all thy will with delight, and think it my honour and my happiness



to obey thee." The example of CHRIST is *infinitely* above the example of angels: two things make it so; the *dignity* of his person, and the *difficulty* of his work. The height of his dignity, and the depth of his abasement admit of no comparison. Satan's high and exalted station had been a temptation to him: through his unwatchfulness, pride had crept into his breast; and he thought it an hardship for one who shone so bright in glory, to stoop to be Jehovah's servant. But the *dignity* of the Son of God infinitely surpassed the dignity of Satan before he fell. Yet he not only submitted to the yoke of obedience, and found it easy; but he bore the burden of punishment, and his infinite love to God and his people, made that burden supportable, which all creation could not have borne. The *difficulty* of his work infinitely transcends all the difficulty that ever attended any other work that God required. He had received *this* commandment from his Father, that he should lay down his life for the sheep, and bear all the punishment of their iniquities, John x. Isai. liii. We should also reflect that the exertions of love and zeal, of which he was capable in consequence of the indwelling Godhead, must needs surpass every thing that angelic nature was capable of. Well may the Father boast of him, and say to men and angels, Behold my servant whom I uphold, mine elect in whom my soul delighteth, Isai. xlii. 1. God never had such a servant beside. His whole conduct has plainly proved that he thought the strictest obedience, the deepest subjection, fully *consistent with* a creature's happiness, yea that the *only* happiness of a creature is to be entirely conformed to the will of God.

- By this manifestation of the Son of God it is also  
 (6.) brought to pass that God can shew more hatred of sin in pardoning than in punishing sinners; and that he can shew his love to righteousness by bestowing the greatest blessings  
 upon

*upon the unworthiest creatures.* That God should not spare the angels that sinned, is a much less striking proof of his hatred of sin, than his not sparing his own son. And if he had dealt in the same manner with the whole human race as with the fallen angels, or had he punished ever so many worlds of mere creatures with the same severity, it would have been nothing to compare with the death of Christ. What wonder is it that Jehovah God of hosts, the mighty one of Israel should ease himself of his adversaries, and avenge himself of his enemies, *Isai. i. 24.* That when puny worms rebelled, and began to spit their venom against their maker, he should crush a rebellious world as a man would crush a cockatrice's egg? But to see his own dear Son become surety for sinners, to see the Lord lay upon him the iniquity of us all, and then wound him, bruise him, put him to grief, make his soul an offering for sin, calling upon the sword of vengeance to awake against the man that was his equal! Here we behold the most striking instance of God's holy severity that could be exhibited. Nothing can give so awful an idea of the infinite evil of sin, as a sight of Gethsemane and Golgotha. No sinner who considers this can despair of salvation through the blood of the lamb, upon a supposition that his sins are too great to be forgiven; unless he should be so extremely absurd as to imagine, that it would be more to the honour of God's justice, and a more striking proof of his irreconcilable abhorrence of sin, to punish him personally, than it was to punish Christ. God hath set forth his son Jesus as a propitiation for sin, through faith in his blood, that he might, in the very act of forgiveness, demonstrate his righteousness, and appear most tremendously just while he is the justifier of him which believeth in Jesus, *Rom. iii. 26.* Thus the great Eternal shews more of his hatred of sin in the pardon of a soul through the blood of Jesus, than

in the everlasting punishment of all the damned. Such is the infinite worth of our Saviour's satisfaction and the encouragement of believers to rely upon him for the pardon of all their trespasses.

And as the *satisfaction* of Christ is sufficient to free the sinner from all evil, so is the *merit* of Christ sufficient to procure him all good. As God shews his hatred to sin, in freeing the sinner from all the punishment he personally deserved; so he shews his love to righteousness by giving the sinner all the blessings he had personally forfeited. Infinite wisdom has contrived to bestow all possible good upon redeemed criminals, in such a manner as that the greatest degree of unworthiness in the recipients, should only increase the evidence of the donor's love to righteousness; since all that the needy unworthy sinner receives, is bestowed under the notion of rewarding the obedience of the divine surety, and so publicly declaring that the Father is well pleased with him, who hath magnified the law and made it honourable. Hence God has not only highly exalted him, in that very nature wherein he so voluntarily obeyed his will; but has promised him that he shall see of the travel of his soul and be satisfied, *Isai. liii. 11*. He shall see the blessed fruit which results from it, till he accounts that he has enough amply to repay him, for all his agonies. The treasures of bliss are committed to his keeping, and he has received gifts for men, even the rebellious, that he may freely impart the richest of those gifts, to as many as he pleases, and to as great a degree as he thinks fit. God has sworn in his holiness that he will not lie unto David, **HE SHALL BE SATISFIED.**—Satisfied, with bestowing good of infinite value, yea, the sum and substance of all the good in the universe, upon all his redeemed. And all this to the infinite honour of God's essential righteousness, as well as to the praise and glory of grace.

The



The farther consequence and blessed design of this manifestation of the Son of God is, *the fullest security* (7.) *of his people's salvation, so that their security is even greater than their interest.* The happiness of a single soul is indeed of vast importance. All who are acquainted with it's real worth will account there is nothing that can be given to a man in exchange for his soul; could the whole world be profered him, it would be the height of madness not to reject the paltry bribe, for what should a man be profited who should gain the whole world and lose his own soul? Matt. xvi. 26. But great as the worth of an immortal soul is, and numerous as the dangers are to which it is exposed, yet when we consider the security given by Christ for the salvation of believers, it will appear that there is ground for the strongest confidence and sweetest consolation. Consider the gracious *invitations* of the gospel, which are indefinitely addressed to all that come and put their trust in Christ alone, and which are expressed in the most absolute manner, assuring that it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved, Acts ii. 21. Him that cometh shall be in no wise cast out. John vi. 37. He that believeth, shall be saved, Mark xvi. 19. Let all that labour, and are heavy laden, come to him, and they shall find refreshment and rest, Matt. xi. 28. Let him that is athirst, come: and whosoever will, let him take the water of life freely, Rev. xxii. 17.—Consider the innumerable exceeding great and precious PROMISES with which the word of God is stored, so exactly suited to all the various cases, wants, and conflicts of a believer in this present evil world. God has promised to deliver him in the day of trouble, Ps. l. 15. to satisfy him in the days of famine, Ps. xxxvii. 19. to instruct him and teach him in the way he should go, and guide him with his eye, Ps. xxxii. 8. to accompany him through floods or flames

flames, Isa. xliii. 2. to subdue his iniquities, Mic. vii. 19. to renew his strength when he seems to have none left, and is ready to faint and die, Isa. xl. 29--31. to keep him from the evil of the world, John xvii. 15. to bruise Satan under his feet, Rom. xvi. 20. freely to give him all needful good, Rom. viii. 32. and to make all things in the issue work together for his best welfare, ver. 28. never, never to leave him, never, no, never to forsake him, Heb. xiii. 5. but to swallow up death in victory, Isa. xxv. 8. and wipe away all his tears in eternal glory, Rev. vii. 17. and seat the victor with him on his throne, Rev. iii. 21. These are an exceeding small specimen of the promises of the bible, but these and *all the rest are yea and amen in Christ Jesus, to the glory of God by us*, 2 Cor. i. 20. All the promises are the result of the divine *counsel*, and are confirmed by the divine *oath*; what strong consolation must then arise from these two immutable things, wherein it is impossible for God to lie, Heb. vi. 17. All these promises are ratified by Christ's blood, and his own glory and his Father's glory are inseparably connected with their most punctual fulfillment. If these should fail,—if one coming soul should be rejected,—if one believer should be plucked out of Christ's hands and finally perish,—*who would be the greatest loser—you or Christ?* You, a poor finite creature, would in that case lose your all indeed,—but He must lose his own most precious blood, lose the dear-bought purchase of his agonizing groans, lose that reward which made him willing, made him long, to be baptized in wrath, Luke xii. 50. lose that which was to make him full amends for all his bloody sweat and accursed death. And the eternal God must forfeit his word, break his oath, lose the glory of his wisdom and justice, and grace and truth, must tarnish all his perfections, and (heaven forbid the blasphemy of unbelief) must give Satan

room

room to boast that the great plan of redemption is frustrated or rendered incomplete.

The manifestation of the Son of God has a most blessed tendency to destroy the works of the devil, as *it has given an infinite increase of weight to the noblest motives to duty and against sin.* (8.) Our primary obligations to obedience arise from the essential qualities of the divine nature. Jehovah really is an absolutely perfect being, possessed of every possible excellence and infinitely remote from every imperfection. He only is eternal, self-existent, infinite and independent. He is before all, and by him alone do all things consist. He gave to every other being the whole of their existence, and they entirely depend on him continually. He from whom every good and perfect gift descends must himself be infinitely good and great. He has no limits but what arise from unlimited perfection. His power excludes weakness, his wisdom excludes folly, his righteousness, truth and unchangeableness exclude injustice, falsehood and mutability, &c. Hence he cannot do or require any thing that is inconsistent with absolute perfection. He cannot die, cannot lie, cannot deny himself, cannot give his creatures leave to forget and disobey him, cannot make them that love him miserable, nor them that hate him happy—he cannot act unlike himself, but his whole conduct must appear at last consistent with his nature, perfect in the beauty of holiness. The law of God is founded upon the supposition, that God is the best and greatest of beings, and that his glory is the highest end that can be proposed by himself, or by any rational creature. The law is not founded on arbitrary will but on the very nature of God. And because he is infinite in beauty, glory, and excellence, it must be infinitely binding, and it must be infinitely criminal to transgress it. But we have seen that nothing else proves this so plainly and fully



fully as the manifestation of the Son of God. The only begotten of the Father who is in his Father's bosom, he hath revealed him in all his glory. He has displayed the infinite GREATNESS of God as being possessed of all *natural perfections*, and he has manifested the infinite beauty of the divine HOLINESS which includes all his *moral perfections*. And he has borne witness to his supreme right of dominion over all worlds, as the owner, proprietor, and sovereign judge of the universe. He has attested the equity of the divine law, and sealed it with his blood. He has represented a state of obedience as the rightest, fittest, happiest, and best condition a creature could be in. It was his delight, his meat and his drink to do his Father's will, and no attending circumstances of opposition, difficulty, abasement, self-denial or suffering could alter his inclination to obey. He has represented the evil of sin in a more glaring and awful light than all the flames of hell can do. He has unfolded the beautiful character of God and exhibited the holy excellencies of the divine nature in a lustre superior to that in which they appeared to new made angels. All the works of creation and providence shew but little of God in comparison of what is shewn in redemption. The cross of Christ is the central point wherein all the rays of the divine glory meet, to enkindle the holy flame of love in the heart of every beholder. And the manifestation of Christ not only displays the *essential loveliness* of deity, but the infinite riches of *sovereign love* to sinners here shine forth. Christ is the unspeakable gift of God. The greatest gift God could bestow, and the only medium through which he would give any thing good to a sinner. The greatest pledge of God's love, through whom alone it was possible to be enjoyed by sinners at all. If the freest love, the richest love, the strongest love, the firmest love, if love pregnant with all blessings,

blessings, if love enduring the greatest sufferings, if dying love, if everlasting love saving from the most dreadful miseries and insuring the eternal enjoyment of infinite good can excite any gratitude, or increase our prior obligations, then certainly our obligations are increased, and are become infinite on infinite. However a man may speculate on the doctrine of the cross with an unaffected heart, no one can really discern the glory of Immanuel, the need, the nature, the propriety of his atonement, or the beauty and dignity of his righteousness, so as cordially to fall in with the full import and design of his redemption, but he must feel himself influenced by the most powerful motives to hate sin universally, and to aspire after perfect conformity to the image of Jesus.

But to creatures, whose whole frame is contaminated by internal depravity, it would be in vain to propose the noblest motives, till a congenial correspondent disposition is produced within them, and therefore all the most affecting discoveries of the gospel would have been wholly ineffectual, had not *he who was manifested to destroy the works of the devil, when he ascended on high, led captivity captive, and received the gift of the HOLY SPIRIT effectually to apply the purchased redemption to all his elect.* Ps. lxviii. 18. Though it was the command of our ascending Lord, that his ministers wherever they have opportunity should preach the gospel indiscriminately to every creature; and this was expedient, that so the real nature and malignity of sin might be evidenced, in a discovery of the native tendency of human pride, to reject the proposals of infinite grace; yet it was surely highly improper, that the success of Christ's undertaking should be left to the wicked will of man, to render all null and void if he pleased, or that all should be of none effect unless he chose to concur. God forbid that we should imagine this to be the case, that

that all the fruit of our Saviour's death should be thus liable to be entirely lost. It was absolutely promised to him that he should see his seed, and the pleasure of the Lord should prosper in his hands, Isa. liii. 10. And that the Spirit that was upon him, should not depart from his seed, nor from his seed's seed for ever, Isa. lix. 21. That he should have the heathen for his inheritance, and the uttermost parts of the earth for his possession, Ps. ii. 8. That he should be a light to the Gentiles and God's salvation to the end of the earth, Isa. xlix. 6. That the residue of men might seek after the Lord, Acts. xv. 17. His people being certainly made willing in the day of his power, Ps. cx. 3. and formed for himself that they may shew forth his praise, Isa. xliii. 21. Now all this is in consequence of the atonement and righteousness of Christ. It would otherwise have been inconsistent with the dignity of the Holy Spirit to cleanse and renew our souls, and to take up his abode in our hearts. But Christ deserved that the application of his redemption should be thus absolutely secured; that he should run no risk of having shed his blood in vain; but might certainly ensure eternal life to as many as were given him, John xvii. 2: and that his name should be *filiated* or *sonned*\* (i. e. propagated from seed to seed through a numerous posterity) as long as the sun and moon endureth, Ps. lxxii. 17. Accordingly when he went away from his disciples, he sent the Holy Spirit the comforter, unto them, to testify of him, and to convince the world of sin, righteousness, and judgment, and to dwell with his people, and be in them, and abide with them for ever, John xiv. xv.

- (10.) *In this application of Christ's redemption, he appears gloriously superior to the power of Satan and sin. Christ in overcoming that strong man armed (Luke xi. 22.)*

\* liphne shemesh jinnon shemo.



is manifested to be stronger than he, by his expelling him from his long accustomed hold. Though *Satan* like Pharaoh refuses to let his purchased people go that they may serve him, yet the prey of the terrible shall be delivered, and he has promised to save all the children of the church, Isa. xlix. 25. The weapons of our warfare which he has given to his ministers are mighty through God, to the pulling down of strong holds. And the personal weakness of those ministers whom he employs, as instruments in this work, adds to his triumph and to the mortification of Satan, when such that were once eagerly engaged in his service, like Saul of Tarsus; or whom he had shamefully defeated, like Peter; are made use of to pluck multitudes of their fellow sinners out of his hands. No doubt the conversion of every soul is sorely against Satan's will, and while it causes joy in heaven, it fills hell with grief and vexation. And as the Son of God gloriously triumphs over the devil in the application of redemption to the souls of his elect, so in the same blessed work he appears divinely superior to the power of *sin* or the internal depravity of the human heart. He can turn lions as it were into lambs. He can conquer the most stubborn spirits, and without any injury to the natural powers of the human mind, sweetly constrain them to yield. He causes that they who once breathed out threatnings and slaughter against his interest and people, should now send forth prayers and praises to him with almost every breath. And having renewed them in the spirit of their minds, they voluntarily enlist themselves under his banner, and become active and successful in their opposition to Satan and sin.—Nor can Satan ever regain his ancient dominion, or recover his ransomed captives, for they are kept by the power of God through faith unto salvation, 1 Pet. i. 5, and tho' the enemy may thrust sore at them that they may fall, the Lord up-

holdeth them, Ps. 118. 13. for indeed he that is in them is greater than he that is in the world, 1 John iv. 4. yea and they shall be holden up, for God is able to make them stand, Rom. xiv. 4. and knoweth how to deliver the godly out of temptations, 2 Pet. ii. 9. and has promised that he will with every temptation make a way for escape, 1. Cor. x. 13. and that he will bruise Satan under their feet shortly, Rom. xvii. 20. He will subdue their iniquities, Micah vii. 19. and not suffer sin to have dominion over them, Rom. vi. 14. but will enable them through the Spirit to mortify the deeds of the body, that they may live unto God, Rom. viii. 13. Though sin was become ingrained in their nature as though it were a second self, they shall be taught to deny themselves that they may follow Christ, Matt. xvi. 24. A sight of the crucified Saviour manifested in his dying love to their souls shall constrain them to retaliate on sin, and to crucify the flesh with it's affections and lusts, Gal. v. 24. and though they are now in a state of conflict and cannot do the things that *they would*, Gal. v. 17. sin is effectually prevented from executing *it's* will, and they have the earnest of the Spirit, 1 Cor. v. 5. that they shall soon possess that perfect purity and holy felicity, without which they cannot be satisfied, Ps. xvii. 15. being made more than conquerors over all opposition through him that loved them, Rom. viii. 37. and became the captain of their salvation that he might bring many sons to glory, Heb. ii. 10.

And as not only *sin*, but *guilt*, *misery*, and *death* (11.) are works of the devil, so *the Son of God is manifested to be exalted above all evil, natural as well as moral; both in his own person and his people.* Though the guilt of his people was so multiplied, and magnified, and aggravated exceedingly beyond all conception, yet when

it was  
he su  
the fin  
the ac  
his lan  
end of  
guilt,  
God.  
in tha  
ever w  
and fo  
felt on  
people  
for the  
and e  
evil fo  
it's ve  
it was  
death  
laid o  
conqu  
keys.  
the v  
j-walk  
abolish  
light  
people  
their  
ing t  
give  
their  
other  
botto  
that  
and j  
and  
it

it was all laid upon him, (Isa. liii. 6.) by imputation, he sustained it all, and bore the ponderous load, even the sin of the whole elect world in his own body upon the accursed tree. His sacrifice removed the guilt of his land in one day, Zech. iii. 9. He quite made an end of it, Dan. ix. 24. and rose free from all charge of guilt, and took his seat in glory at the right hand of God.—He appeared to be exalted above all *miser*y: in that he could endure the most bitter sufferings that ever were or will be endured, with invincible patience and fortitude; and never *repented his engagements*, nor felt *one hard thought of his Father*, nor gave up his people; but exhausted all the stores of vengeance, and for the joy that was set before him, despised the cross and endured the shame, and is now out of the reach of evil for ever.—So he underwent the pains of *death*, and it's very sting pierced into him as deep as possible, but it was impossible he should be holden by the bands of death, Acts ii. 24. He has taken up again the life he laid down, and he lives for evermore. He rose like a conqueror and bereaved death of his sting and of his keys. For where is the sting of death, and where is the victory of the grave? 1 Cor. xv. 55. He hath *swallowed up* death in victory, Isa. xxv. 8. He hath *abolished* death and brought life and immortality to light through the gospel, 2 Tim i. 10.—And as to his people, Christ having borne their *guilt*, removes it from their conscience by the sprinkling of his blood, applying the atonement by faith. He can now with a word give solid peace to the most desponding soul, and raise their hopes to the highest pitch, whose guilt would otherwise have sunk them into the depths of the bottomless pit.—And he communicates such supports, that the heaviest *afflictions* may be endured with patience and joy, so that we may glory in tribulations, Rom. v. 3. and glorify God in the fiery trial, 1 Pet. i. 7. and

iv.



iv. 12. yea, and count it all joy when we fall into them, Jam. i. 2, 3.—And *death* by taking Christ prisoner once, has lost millions of his captives, and cannot hurt one of them for whom Christ died. For Christ keeps the keys of hell, and of death in his possession, Rev. i. 18. so that neither body nor soul can be disposed of by any but himself. None can be put into the grave till Christ unlocks the door, and the second death can swallow up none but Christ's enemies, for he has the keys of hell, and none can wrest them out of his hands. And he will certainly raise up his people's bodies in triumph at the last day. John vi. 40.

- (12.) Lastly, to crown all, *Satan is thus made accessory to his own destruction, and to the increase of his own torment, and sin itself which above all things tends to God's dishonour, is made the occasion of his greatest glory.* His tempting man to sin in hope of dishonouring God, has been the occasion of bringing the highest honour to him. His endeavour to obscure the perfections of deity, has been the occasion of their being all of them exhibited with infinite beauty and advantage. His attempt to rob God of our world, has been the occasion of God's getting more glory by the redemption of one world, than he could have gotten by creating millions of new worlds. His endeavour to separate man from God for ever, has been over-ruled as the occasion of God's becoming man, and of bringing an innumerable company of elect men into the closest and most inseparable union with God. He aimed to supplant the Son of God, and to rob him of his patrimony, but it is become more intirely his, by additional ties infinitely binding. He wanted to set the perfections of God at variance, and make God eternally at war with himself, but instead of that, his perfections shine forth in greater harmony and eternal consistency, to the infinite increase of God's declarative glory. When Christ appeared in the flesh,

flesh,  
ing h  
of th  
for th  
redem  
and p  
ruined  
the h  
Satan  
eterna  
and t  
self,  
of the  
deeme  
when

Fr  
concl  
was  
befor  
for h  
him;  
in va  
The  
what  
him;  
of th  
We  
Satan  
viole  
Chri  
miser  
God

• s  
in the

flesh, Satan wished to destroy him, and hoped by effecting his death to overthrow his whole plan, but instead of that, he was unwittingly accessory to his own ruin : for the death of Christ completed the purchase of redemption. Christ triumphed over the principalities and powers of hell in his cross, Col. ii. 15. He has ruined Satan with his own weapon, as David cut off the head of Goliath with his own sword. And so all Satan's craft is turned into foolishness, and he will be eternally tormented with the thought that the *sin of man* and the *death of Christ*, in which he has so busied himself, have been amazingly over-ruled to the promotion of the divine glory, and the happiness of those redeemed souls that are to fill the heavenly mansions from whence he and his legions were cast out\*

### IMPROVEMENT.

From what has been said we may safely draw this conclusion. If He was really the Son of God, who was manifested to destroy the works of the devil, and before whom Satan has begun to fall, it is now too late for hell to hope that it's gates shall ever prevail against him ; all it's force and fraud shall certainly be exerted in vain. The most difficult part of the work is over. The *purchase* of redemption is completely finished ; what remains as to the *application* is extremely easy to him ; and we may be positively assured that the pleasure of the Lord shall prosper in his hands, Isa. liii. 10. We have ground for the fullest confidence that all Satan's works will issue in his own confusion. The violence of his opposition, will enhance the glory of Christ's triumph. And the great depths of sin and misery into which he entices and involves the elect of God, shall magnify the riches of divine mercy and grace,

\* See president Edwards's six sermons on the wisdom of God in the way of salvation.

grace, and be the occasion of shewing the value of the atonement, and the power of the Holy Spirit, in pardoning and subduing their sins, in delivering them from so great a death, and raising them to such eternal felicity.

What encouragement is there for sinners to apply to the Son of God for salvation! how boldly may they come to him and put their trust in him. Though you should account yourselves the very chief of sinners, that is no objection to your coming to Christ. For his redemption can be applied to *none but sinners*. Your *sin, guilt, misery*, and your desert of eternal death, are certainly no objection to Christ's receiving you; no, not the highest degree of these things. For these are the works of the devil which he came on purpose to destroy. The more you feel of them, the more you need him, and the more glorious opportunity will your case afford for the manifestation of his power and grace. It is by destroying sin, guilt, misery and death, that he triumphs over the devil, and gets himself immortal glory—and if these are destroyed you are completely saved. You have no room to doubt of his willingness to get himself glory. If there is any room for doubt, it is whether you are willing that all the works of the devil should be destroyed, and that Christ should have all the glory. If you are, you have all the encouragement you can desire to come to him, and you are certainly told he will on no account cast you out, John vi. 37.—What encouragement also have tempted souls, in whom Satan is labouring to his utmost to destroy their peace and purity, and to fill them with prejudice, corruption and despair, to cry to the Saviour for succour, and for the destruction of these works of the devil.

Consider how noble is the design of the Son of God, and how worthy that we should most heartily concur in carrying on his cause and promote it to the utmost.

They

They a  
the Lo  
needs r  
your to  
vice, i  
worthy  
to do a  
captain  
our eng  
is of G  
conquer  
with th  
the end  
world.  
manife  
devil i  
against  
men's  
the un  
them,  
Satan's

Wh  
was m  
so to r  
when v  
structio  
volunt  
were e  
he bec  
our gr

Be c  
certain  
side, v  
MUST  
feet, r  
tread



They are ACCURSED who come not up to the help of the Lord against the mighty, Judg. v. 23. though he needs not their help. Surely it is our honour to endeavour to subserve Christ in the destruction of ignorance, vice, infidelity, and misery. Surely this is a cause worthy of our engaging in, it would be well worth while to *do* any thing or *suffer* any thing to promote it—the captain of our salvation will never let us be losers by our engaging more thoroughly on his side. The war is of God. Read the promises of Christ to *him that is conquering*, Rev. ii. iii.—Be exhorted then to fall in with the design of God. Shew that you approve of the *end* for which the Anointed Saviour came into our world. And let it appear by your lives that he has been manifested in your hearts. Oppose the works of the devil in your own hearts and in the world. Strive against sin yourselves, and be not partakers of other men's sins, 1 Tim. v. 22. Have no fellowship with the unfruitful works of darkness, but rather reprove them, Eph. v. 11. Unless you had rather be found on Satan's side than on Christ's.—

What gratitude should we feel to the Son of God who was manifested to destroy the works of the devil, and so to rescue us from eternal destruction. And especially when we reflect that we were not only in danger of destruction, but that it was *deserved* destruction. We had voluntarily sided with Satan our most cruel enemy, and were engaged in opposition to the Son of God, and yet he became our Saviour. Let praise for ever flow from our grateful hearts.

Be encouraged also to oppose sin and Satan from the certainty of victory. You shall be found on the safe side, who follow the banner of Jehovah Jesus. For he **MUST** reign till he hath put all enemies under his feet, 1 Cor. xv. 25. The feeblest of his soldiers shall tread upon the highest of their foes, Deut. xxxiii. 29.

G

Yes

50 CHRIST MANIFESTED, &c.

Yes they shall tread upon the roaring lion and trample the old dragon under feet, Ps. xci. 13. and bear the palm for ever, Rev. vii. 9.

To conclude, how glorious will be the manifestation of Christ at the *last day*, when he shall come in his own glory, and in his Father's glory with all his holy angels, Matt. xvi. 27. and with the myriads of his saints, Jude 14. when HE shall be glorified in his saints and be admired in all them that believe, 2 Th. i. 10. How completely will Satan be frustrated and confounded *then*; and how will all the enemies of the Son of God wail, because of him; and all that refused to come to him now, shall wish in vain to flee from him, and shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thes. i. 9.

O reader, shall you be found among Christ's enemies, or among his admirers, in the day of his appearing?

Unto him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

---

*Lately published,*

**GOD'S EXPERIMENTAL PROBATION of INTEL-  
LIGENT AGENTS.** A Sermon preached at a Meet-  
ing of Ministers at Kettering. By JOHN RYLAND,  
jun. Price 6d.

**HELP to ZION'S TRAVELLERS:** Being an Attempt  
to remove various Stumbling-Blocks out of the Way,  
relating to Doctrinal, Experimental, and Practical Re-  
ligion. By ROBERT HALL, of Arnsby.—Sold by  
Buckland and Keith, in London. Price 3s. bound.

---

ERRATUM. P. 40, l. 22, for lusture read lustre.

